

# Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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### TERMS.

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## Missionary Intelligence.

From the Missionary Magazine for September.

### Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

### Baptism of two Chinese converts.

Oct. 4, 1840. In addition to the usual exercises of the Sabbath, we have to-day examined and approved two Chinese, as candidates for baptism. One is the Chinese teacher in Mrs. Dean's school, and the other, a man who has been in our employ as a cooly during the last two years. The examination occupied two hours, in which brethren Peet and Buell took a part with us, and all present expressed their fellowship for the candidates as Christians. The baptism of these converts is postponed till next Sabbath, when we expect to observe the ordinance of the Lord's supper.

These persons have been noticed at a former date, as requesting baptism. The school teacher is a young man of promise, and though he came from China last year and has been with us only four months, before which time he had heard nothing of Christianity, he now possesses considerable knowledge of the scriptures, and so far as we can judge, affords satisfactory evidence of a renewed heart. The question arose in our minds whether, in view of the short period since he became acquainted with the subject of Christianity, it would not be prudent to dissuade him from making a profession of his faith at present, but with the example of the Apostles and primitive saints before us, and the evidence afforded us of his real piety, we felt unprepared to assume the responsibility of postponement. The other person is an old man who primarily came to Dr. Tracy for medicine for his eyes, being nearly blind. He soon became so far restored that he came into our employ, and during his residence with us, has manifested a decided change of character, though we regarded him from the beginning as strictly honest and faithful to the interests of his employers. He first after learning something of the character of God, began to pray to him to heal his eyes, and as he daily prayed for this, he soon became convinced of the blindness of his mind, and prayed to have the eyes of his understanding opened.

11. Sabbath. The two Chinese alluded to last Sabbath, have to-day been baptized. We were accompanied to the water by some of the brethren of the Presbyterian and American Board, and a few Siamese and Chinese, besides the members of the school and the church. At the close of the services at the water, Mr. Davenport made some remarks to the Siamese who were present. We then returned to the house, and extended the hand of fellowship to the persons just baptized, and gathered around the table of the Lord, to think of his love, his sufferings, and his triumph. It has been a day of interest and we hope of profit to us all.

### Production of ardent spirits—Liberty of a convert—State of Society.

15. Having to-day, occasion to intercede with the man who stands at the head of the spirit farm for Bangkok, in behalf of a poor Chinaman who had been falsely imprisoned on the charge of having made ardent spirits without a license, I learned that this officer pays into the king's treasury, annually, one hundred and forty-four thousand bahts for his license, or the privilege of making ardent spirits in Bangkok alone; and when we reflect that there is a distinct license for each of the other places of importance in the country, and that the expense of materials and making is added to the above sum, we may form some idea of the state of intemperance in the country.

Nov. 1. We have to-day enjoyed the presence of Mr. Goddard at our Sabbath services, and hope soon to have his assistance in conducting religious worship with this people. Such aid in our work is none the less acceptable because we have so long waited and prayed for it.

3. Check Yet, one of the members of the church here, and a poor man, who gains his support by washing clothes, presents us two ticals as a contribution to aid the mission cause. The known character of the man and the attending circumstances, leave us no room to doubt the sincerity and purity of his motives in this act of self-denial and christian benevolence. It was the more pleasing to us as it was an entirely voluntary act of a young convert, who, a few months ago, knew nothing of that doctrine which teaches that "it is more blessed to give than to receive."

5. We have to-day had application from a poor Chinaman for assistance, who says that in default of a contract for a few ticals, his wife and child have been seized and sold into slavery, and having heard that we were accustomed to deeds of benevolence, he came to us with the assurance that we would help him. This is neither the first nor an unusual occurrence of the kind, and it is by no means an easy matter to dispose of their minds of the impression that, because we gratuitously give away money and other things, this is one among the many reasons for living in an humble style as it respects our houses, furniture, &c. Still health and usefulness forbid our adopting the style of worldly men as our standard, as well in this country as in our own; for while

in the latter, men go to excess in the indulgence of pride and the love of fashion and vain show, men in this country, of equal wealth and from no better motives, will live in a bamboo shed and in a manner more like brutes than human beings, thinking thereby to avoid government taxation, and be allowed to hoard up their wealth under the garb of poverty.

### Applicant for baptism—Inquirers—State of the church.

Nov. 6. Check Rung, a man of some learning and of respectable behavior, has been for some weeks under examination with a view of joining the church. Having more than a year ago become somewhat acquainted with the doctrines of Christianity by means of tracts, he came to us on his return from Chantibun and wished for further instruction. Since that time he has given himself chiefly to an examination of the subject. He has to-day proposed some inquiries which show that he has searched the scriptures with a desire to obey their injunctions. There are one or two others who may properly be termed inquirers.

The school has recently suffered a temporary reduction in consequence of ill health and other causes connected with the families to which they belong. One boy who came to us one year ago, has gone home for the first time to visit his friends, who live at a distance of sixty or seventy miles. Another has gone home to attend the ceremony of cutting the top-knot from his brother's head, an occasion which here calls together all the members of the family, as imperiously as does thanksgiving in New England. Two others are absent from ill health. But while there is some reduction of numbers, there have been introduced some changes in the regulations and instruction of the school, which it is hoped will result in good. The present arrangements are, that Mrs. Dean, in addition to taking charge of the three girls now in the school, examine the boys daily in their Chinese lessons, including native books and the scriptures, and teach them arithmetic by means of their own language, while Mrs. Goddard is to give them lessons in Geography in English, and Mr. Goddard gives them lessons in English in the evening.

### Interesting meetings—Political state of the country.

8. Sabbath. We have to-day enjoyed the pleasure of seeing all the members of the church present at worship, except the one who has gone to China, and the brethren at the prayer meeting appeared highly to enjoy the privilege of meeting together again in peace and health, to mingle their supplications and thanksgivings at the mercy-seat. All felt that it was good to be here. At the service in the chapel, some remarks were made from the last verses of 2d Tim. 3d chap. with a design of encouraging a greater reverence for, and a more diligent study of the scriptures. There are some reasons why the disciples of Christ here are disposed to esteem the word of God more lightly than Christians do in our own country.

The exercises in the bazaar to-day have been conducted by Keok-cheng, whose labors as an assistant are becoming daily more valuable. We have reason to hope that some good will result from the exertions of this day however imperfect they may have been.

15. Religious worship was conducted in the bazaar this afternoon by the school teacher, who succeeded very well considering it was the first time in so public a manner. More hearers were accommodated by placing the speaker at the door, while a part of the assembly were seated within the house and a part without. The latter were also within an enclosure in the shade of the building so as to be comfortably accommodated. I have been unable to take any active part in the exercises of the day in consequence of a cold and sore throat. Mr. Goddard made some remarks to the brethren at the prayer meeting this morning, and Keok-cheng conducted the service in the chapel. During worship this afternoon, two drunken Siamese, professing to be policemen, seized a Chinese in front of the chapel, on pretence that he had not paid his tax. Things of this kind are now of daily occurrence. Not only do the government officers extort money from the poor Chinese on the plea of collecting their tax, but others feign themselves police officers, and pass undetected among the multitudes who bear that title, by which means they all, whether authorized or unauthorized, gain their support.

16. We have just heard that the Cochinese, on the Cambodian coast, are carrying on their warfare, and slaying, without distinction, men women and children. Some predict that the wars without and around, and the increasing dissipation, crime and oppression, within both city and country, will terminate in a revolution of the kingdom. We look with deep interest upon this moral chaos, while we reflect that it contains materials for that spiritual kingdom which shall eventually subdue all the kingdoms of the earth.

### School exercises—Visit from prince Chow Fah—A Siamese convert.

23. Sabbath. I was present to-day at the exercises with the Chinese boys, who learn a verse of scripture in their native language on each day of the week, and recite the whole on the Sabbath to Mrs. Dean. They also repeat the Ten Commandments and answer questions and engage in familiar conversation on any subject connected with their lesson.

I have been able to conduct the exercises in the chapel to-day, and Keok-cheng attended the meeting in the bazaar. One Chinese was present in the morning from Batavia, who said he was acquainted with Mr. Medhurst. He also showed a familiarity with the sentiments of the Catholics, who have made some unsuccessful efforts to secure his faith to their creed. He offered me the loan of some of their books, which I gladly accepted, since it is extremely difficult to obtain their religious books.

While going to the bazaar for worship, we met several companies of drunken and riotous men, which reminded us of the demand for our tract on

intemperance which was yesterday struck off in proof, and will soon be ready for distribution.

We have occasion to think that the exercises of this day have been rendered more interesting and profitable in consequence of a mission prayer meeting which has been instituted with reference to the duties of the Sabbath. The first meeting was held last evening, and is to be continued weekly. This is not to preclude the meeting we enjoy on Wednesday and Sabbath afternoons, with the christian friends of the other Boards. The English service on the Sabbath is attended by all the missionaries, so far as religious worship in the native languages will allow.

25. Last evening we met the missionary friends at the house of Prah-Na-Wai, the son of the Prah-klang; and this evening we received a visit from prince Chow Fah, attended by some of his ladies. This intercourse with the noble may perhaps give us some additional influence among the common people, but we fear that they themselves derive but little religious influence from us. They manifest a disposition to copy our customs, excepting our religion.

29. At the close of the Chinese prayer meeting this morning, Mr. Davenport came in with a Siamese who has requested baptism, and as some of the Chinese brethren speak Siamese, they proposed to him several questions, to all of which he replied in a very satisfactory manner. He expressed a fraternal affection for them, and they engaged to pray for him. We expect the question relative to his baptism will be settled next Sabbath.

### From the Christian Review. The Power of the Pulpit.

"The pulpit, though demanding discrimination and clear statements of divine truth, is no place for subtle refinements. Study to show thyself approved unto God, is the apostle's charge; a workman that needeth not to be ashamed, rightly dividing the word of truth; but foolish and unlearned questions avoid, for they are unprofitable and vain. A speculative spirit, unaccompanied as it often is with a philosophical mind, is exceedingly dangerous in a minister of the gospel. This will lead him to see difficulties which he cannot remove, to start objections which he cannot answer. This, too, is the prolific source of innovations in theology. Whatever is old and familiar, it views with disgust, and is impatient for something new and startling. Let this spirit enter the pulpit, and Christianity loses her vitality and power beneath its withering touch. The religion we preach is not susceptible of additions and retrenchments from the agency of man. It was perfect and complete as it came forth from the hands of its author. It is a sun, which arose in full-orbed brightness and shone forth in its meridian splendor at once. If any man, therefore, shall teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing."

But still God does not here any more than elsewhere encourage indolence in the human mind; though the system of Christianity is perfect, the same cannot be said of our knowledge of the system. Here is a field for inquiry. In Christianity, as in nature, God does not impart to his pupils at once his own knowledge, but teaches them to think for themselves. Hence exhaustless stores of knowledge are held in reserve, and golden ore lies in the hidden depths. The great principle of our religion, like the laws of the material universe, cannot be understood without thought. They are concealed from the eye, and can be grasped only by the spirit of investigation. Thus it is in nature; what is barely necessary to support life presents itself, indeed, at once, to the most unthinking mind. The rudest savage knows enough to keep himself alive; he looks around, and lo, on every side are scattered in luxuriant profusion the means of his support. The spontaneous productions of the earth satisfy his hunger, the rivulet, springing cool and fresh from the mountain side, quenches his thirst, the shades of the forest protect him from excessive heat, and the caves of the earth or the clefts of the rock are his hiding-place from the wind and his covert in the storm. Thus, with but little mental exertion he may live, and breathe, and protract an existence as useless as it may be long. But the institutions and improvements of civilized society, the system of astronomy, for instance, discovered by Newton, the mariner's compass, the art of printing, do not spring up thus spontaneously from the earth. The principles on which they depend are hidden from our sight, and before they can be drawn out and reduced to practice, our dormant energies must be aroused, and that reason with which the Creator has endowed us must put forth her highest exertions. Thus it is with Christianity. A knowledge of repentance, and faith, and baptism, may be obtained by a mere glance at the sacred volume. He that runs may read. The wayfarer man, though a fool, may not err here; but these, after all, are only the rudiments of the doctrine of Christ. There is a storehouse in reserve, unlocked only by patient toil, and prayer, and thought. To the spirit of honest inquiry, new and brightening fields are presented, boundless as creation, unlimited as eternity, and glorious as God himself.

Activity of thought is essential to a preacher's power. We sometimes hear of a useless great man. But what is the use of a mind so great and deep that it can never be developed, never employed to any good purpose? Of all men in the world, a minister most needs an active, ready mind; a capacity to meet and manage sudden emergencies, and turn to a good account the thousand unforeseen events that are constantly occurring in the providence of God. The pulpit has here an opportunity for its mightiest appeals. A word spoken in due season, how good is it! The sharpest arrows in the hearts of the king's enemies are not unfrequently sped from a bow that is drawn at a venture. And here we see one great evil of reading sermons. We do not advocate extemporaneous preaching, in the strict

sense of the term, but certain it is, if a minister would realize the greatest power which he is capable of exerting in the pulpit, he must not be enslaved to notes. Let him, if possible, become so familiar with his subject, that he can go into the pulpit unfettered, and avail himself of the circumstances of the occasion, and bring in those new thoughts which are sure to arise as his mind becomes warmed and excited in his theme. These are advantages too important to be lost. Giant intellects may not need them; but to men of ordinary talent, and to poor readers especially, they are indispensable.

A minister's power in the pulpit depends much on his mental acquisitions. "Give attention to reading," is the exhortation of an apostle, and no man can be efficient as a preacher, or long sustain himself in the ministry, without following the apostle's advice. There is no situation where there is such an incessant demand on one's mental resources as in the pulpit. "What shall I preach on next?" is the sigh of many a pastor. In a denomination like ours, where there are many destitute churches, a young man of piety and common abilities may readily obtain a call. It is comparatively easy to assume the name and air of a minister. The veriest tyro may, if he choose, rank with the clergy, and stand as the grave bishop of a Christian assembly; but when the charm of novelty has ceased, and commonplace topics are exhausted, then comes the rub. If he trust to his native genius, all at once his inspiration will have departed, and our Samson stands completely shorn of his locks. A man does not become omniscient when he enters the ministry; nor is there any magic in the pulpit by which he can know what he has never learned, or be able to communicate what he has not himself acquired. To be an efficient preacher, therefore, without being a faithful student, is impossible. Still, there are various methods of acquiring information; the course of study pursued at colleges and theological seminaries, is not the only method. There have arisen eminent divines who were educated in other schools and who studied under different masters; such was Andrew Fuller, such was John Bunyan, and such were the first ministers of our denomination in this country.

Let a minister be well acquainted with his hearers, their habits of thought and action, their errors and prejudices; let their various trials and spiritual wants be familiar to him, and there will be continued interest, directness, and force, in his preaching. The ever-varying experience of Christians, and new forms of depravity in the ungodly, will be continually demanding fresh efforts and new applications of religious truth.

Nor will the minister find in any book more appropriate and ample resources than are presented in the Bible. This is in fact the right arm of his strength. Its history, its admirable delineations of character, its poetry unrivalled in sublimity, its moral precepts, admitting of safe and universal application, its exceedingly great and precious promises—above all, those doctrines which bring life and immortality to light;—these are themes which inspire the holiest feelings, and furnish the richest thought. They constitute the peculiar power and glory of the pulpit, and are evermore the food and life of spiritual minds.

But there is no one thing on which a minister's power so much depends as on his piety. If the love of God and the love of souls be wanting, whatever be his other qualifications, he is sure to fail. Here was the secret of Whitefield's power; neither his energy, nor his eloquence, nor his histrionic talents, nor any artifices of style, nor all these united, will account for the effectiveness of his preaching. The secret lay in a heart habitually imbued with the Holy Spirit, and which cherished a deep solicitude for the salvation of souls. "Man is guilty, and may obtain forgiveness, he is immortal, and must ripen here for endless weal or woe hereafter, are the themes which, expanded into innumerable forms, and diversified by an infinite variety of illustration, were ever in his heart and on his tongue. Let who would invoke poetry to embellish the Christian system, or philosophy to explore its depths, from his lips it was delivered, as an awful and urgent summons, to repent and believe." He was thoroughly and continually in earnest, and possessed therefore precisely that state of mind in which alone eloquence, properly so called, can be engendered, and a moral and intellectual conquest won. If we seldom witness this kind of eloquence in ministers of the gospel, the fault is their own; no class of men are called to speak on subjects so thrillingly interesting, and on occasions so awfully momentous. The pulpit imperatively demands the highest efforts of the human mind, and there is no place where the whole of a man's powers may be so advantageously employed. His reasoning powers, his imagination, his memory, his acquaintance with human nature, his mastery over men's passions and wills, all are here had in requisition. No man need fear entering the ministry and giving himself entirely and exclusively to his profession, that his mind, however capacious, will be cramped, or that his acquisitions, however extensive, will be uncalled for. Let them be baptized in the Holy Ghost, and consecrated upon the sacred altar, and they will spring to newness of life. There is no profession, where every mental and moral power, and every variety of knowledge, are so available. A minister may lay the universe under tribute. If acquainted with what is known by men in other professions, it will enable him to perform with the more efficiency the duties of his own. Whatever he can learn from history,—whatever he may know of the arts and sciences, or of the languages and literature of different ages and nations,—whatever information he can obtain from the farmer, the merchant, the mariner, or the mechanic,—every thing pertaining to matter or to mind, to the ocean or to the dry land, to this world or to the world to come,—all may be brought to bear upon his appropriate work, and enhance the power of the pulpit."

Extracts of a letter from Rev. W. G. Miller, of Essex, Ct., to B. M. Hill, Cor. Sec. of the A. B. H. M. S., dated July 1, 1841.

DEAR BROTHER.—You will please accept from our Church, the sum of one hundred dollars, to aid the Home Mission Society in sustaining the preaching of the "glorious gospel" in the far West. The present is the time when our people hand in their "liberality" to the various religious enterprises of these "latter days." They make it their business, primitive Christian like, to "lay by them in store, as God may have prospered them," so that at the season of their "liberal distribution," when we all more particularly remember the cause of our blessed Redeemer, we have no cause about our "gatherings."

We are numerically small—but two hundred strong, and yet we have contributed between five and six hundred dollars, the past year, to benevolent purposes. We gave to the American and Foreign Bible Society \$150 to constitute Mr. McClay a Life director, and several of our brethren made themselves life members by the payment of \$30 each. We have a hundred dollars in hand, ready to forward to Boston for foreign missions; and another hundred more that we intend to keep for two or three feeble churches around us, that are in the habit of looking up to us for help to aid them in supporting the preaching of the gospel among them. We are all the decided friends of missions, whether foreign or domestic, and the warm and operative advocates of the American and Foreign Bible Society.

Where there is a Church, here and there, in the country, that feel it a matter of conscience to help support the Christian salvation at home and abroad, there are many that do nothing towards sustaining that object. They excuse themselves on the ground of their poverty and insignificance, and by that means, are seldom, if ever, called on to contribute towards the support of the gospel in their own and other lands; and by this means also, the few rich in those Churches, (and you know there are some able persons in even very poor churches,) are overlooked, and what of their abundance they might give, is lost in the Lord's treasury. I am convinced, that however much country churches do for benevolent purposes, they might yet do more. When I call to mind what many of my poor brethren and sisters in the Sixth street church, and indeed, other poor members of sister churches, in your city, used to do for general missionary purposes, and compare their means and their liberality with the means and liberality of brethren and sisters in the country, I do exceedingly marvel that the country Churches are so backward in supplying their quota of the dollars and cents that are needed to sustain our printing presses, our schools, and our missionaries.

On coming to this church, (the Second Baptist church, Saybrook,) it was impressed on my mind, that among the few things that were wanting, were two small boxes, neatly made and painted, and labelled *Missionary Box*, to be placed at the inside door of the Church. The boxes were accordingly made and placed at the door, and our treasurer, in his report the other evening, stated, that besides the monthly contributions from the members of the church, for missionary purposes, he had also received in the boxes, considerable loose gold and silver without the names of the contributors accompanying it.

The past winter has been a very happy one to me. Although my duties were arduous, consisting of preaching every afternoon and evening for one month, and every evening for three months during the continuance of our revival, still the burden of them was greatly lessened by the enjoyment I received from hearing precious souls tell of the free, matchless, incomparable grace of the Lord Jesus Christ, of which they had so freely participated.

Thirty, I believe, have been added to the church by baptism; among the number, is the keeper of the Union House in the Borough. He is an honest, pious, substantial Christian. Before offering himself to the church, without being reproved by any creature, he deliberately set to work and reformed his bar-room, and actually ejected his counter, rack, dominoes, bottles and decanters, neck and heels, from the room, and fitted it up as a parlor for sober folks to sit in.

Accept my best wishes for your further eminent usefulness.

W. G. MILLER.

### Effect of Singing upon Health.

"A fact," says an American physician, "has been suggested to me by my profession which is that the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them." A music writer in England, after quoting this remark, says "the Music Master of our Academy has furnished me with an observation still more in favor of this opinion. He informs me that he had known several persons strongly disposed to consumption, restored to health by the exercise of the lungs in singing." But why cite medical or other authorities on a point so plain? It appears self-evident that exercises in vocal music, when not carried to an unreasonable extent, must expand the chest, and thereby strengthen the lungs and vital organs.

The amount of exercise derived from the practice of singing is much greater than would be imagined by those not versed in it, and the fatigue incident to prolonged exertion in singing, is as positive as that which follows sawing wood, or riding on horseback. During a residence of nine or ten months in Germany, some years ago, we were much struck with the fact, that diseases of the lungs of all sorts are far less common than with us. Is there any difference in the situation or habits of the people, to which this result may be ascribed with so much probability, as the different customs of the two nations with regard to vocal music? In Germany every body sings—in America, nobody. In Germany, it is an art, honored and loved; in America, it is treated with indifference.—N. A. Review.



## Home Mission Department.

For the Christian Secretary.

## TEXAS.

Extracts of a letter from Rev. Wm. M. Tryon, to the Corresponding Secretary, dated Independence, Washington County, Texas, April 1, 1841.

"We left Wetumpka, on the 4th of January, and proceeding by the way of Mobile and New Orleans, arrived, after a stormy and somewhat dangerous passage, at Galveston on the 18th, where we had the pleasure of meeting brother Huckins. We were much distressed at perceiving the change in his appearance, (the result of over exertion while in the United States.) We have subsequently heard, in various parts of the Republic, the most favorable opinions advanced concerning him by all denominations and classes of society."

"After a stay in Galveston of two days we proceeded to Houston, where in company with brother Norval Granberry, we made arrangements for stated public worship; remained with the friends one month, and according to a previous understanding with brother Huckins, proceeded to my permanent field. Brother Granberry is a zealous preacher, and purposes, after settling his affairs in the United States to establish himself in this country."

"Leaving Houston, I proceeded in company with my wife on horseback (by a circuitous route to avoid the water courses,) to the place of my destination, which I reached late in the afternoon of Saturday, and found a welcome at the house of Mr. Wm. Bleasde, three miles from Washington. Mrs. B. is a member of a Baptist Church. Mr. B. was not at home."

"Leaving my wife, I immediately proceeded to the village for the purpose of ascertaining whether there would be an opportunity for me to preach there the next day. I had no letters of introduction to any person in the village, but expected to meet an old school-fellow, and receive his assistance. In this I was disappointed. He was absent. The sun was setting. I knew not that there was a Baptist in town. I was an entire stranger and hesitated as to what to do. In looking round I perceived a group of men in conversation in front of a store, and to them I addressed myself, stating that I was a Baptist minister, and desired to preach in the town the next day. An individual stepped forward from the crowd, whom I afterwards ascertained was Col. Crosby, a respectable lawyer in the place, who said my wishes should be gratified, and kindly conducted me to the residence of Mr. Thomas Cartnell, (formerly a member of brother Howell's Church in Tennessee,) with whom arrangements were made for public worship, and I returned, to my wife."

"In 1837, a Baptist church and a Sabbath school were organized in the place, a lot was procured, and a place of worship erected. But owing to the want of a regular ministry, the church and school fell through, the house was sold, and the energies of the few Baptists were completely prostrated by the failure. These circumstances, as might be supposed, have presented great obstacles in the way of my success."

"Notwithstanding the discouraging appearances of things, we continued to preach, to visit the members of our denomination and form acquaintances with the people, and after consultation with brethren Cox and Baylor, we determined to make an effort to constitute another church. In this we succeeded. The plan was carried into effect on the second Sunday in March, when twelve baptized believers were recognized as a Church of Jesus Christ. The office of deacon is filled by a brother who officiated as such in the United States."

"At Independence, fifteen miles from Washington, in the same county, is a Baptist Church, which was organized in 1839, through the instrumentality of brother W. Cox. He resides at a distance of sixty miles, and though encumbered with a large family, he has continued to supply them with preaching. He was much rejoiced at my arrival in this country, and insisted upon my taking the charge of the Church. I have consented to supply them a part of the time. The church is small, but the congregation is the largest in the Republic."

"At the distance of twenty miles from Washington is a thickly settled neighborhood, where we expect to organize a church, and I have engaged to supply them one Sunday in each month for the present. I have a monthly appointment also at Brassy Ferry, forty miles from Houston, where we have a large and respectable congregation."

"Public opinion, in Texas, is generally favorable to the Baptist denomination. We expect great accessions to our churches from immigration,—and though we may find some difficulties to contend with from this source, we take courage when we look to Him who is able to bring harmony out of discord, and hope that the infant Churches in Texas may be the objects of his special care."

[To be continued.]

AM. BAP. HOME MISSION ROOMS, Sept. 3, 1841.

## Bible Society Department.

For the Christian Secretary.

MACAO, 10th April, 1841.

DEAR BROTHER SOMMERS:—I hasten to prepare a line or two for you to go by the ship "Akbar" which sails for New York direct. Your kind favor of 6th April, 1840 (just one year ago) has been received. It only reached me in Feb. 1841, having likely wandered in ranges wide, ere it set out finally for China. The report came with it, and some two or three Quarterly Papers, and for all, both letter and printed documents, you have my best thanks. Brother Cone has kindly sent me your interesting Report for 1840. I should be glad to receive regularly two or three copies of each number of your Quarterly Papers. In January 1840, I sent you some long letters and documents, which you had not received when your letter was dated, but long ere this I hope they have reached you as they will show you at least that I do not forget you. I wrote also to your kind people thanking them for their condescension in making me a life member of the American and Foreign Bible Society. I rejoice in the manly step our English brethren

have taken in relation to the Bible cause. I send you a copy of a new and small edition of the New Testament in Chinese, in 2 volumes, by Medhurst, Gutzlaff and others, which has recently been printed at Singapore. The translation is the same as the large edition in 1 vol. which I previously sent you. Accept a copy also of my Ten Commandments.

I wrote you affirmatively on the subject of your forthwith establishing a depository in China under my care as you proposed, and trust soon to receive a supply of neatly bound Bibles and Testaments. I am suffering for want of Baptist tracts and books, for which I made application without effect long since to the Baptist Tract Society. I saw my letter, which enclosed the list of what I required, published in the Baptist Record. Can you help me in this matter?

The present war-like excitement is decidedly unfavorable to religious impressions being made upon the people, but hope and believe it will result in ultimate good—all just now is in clouded suspense. The British will receive large reinforcements from India soon, when they will move towards Peking, to endeavor to conclude a treaty with the Emperor himself. But the Emperor publicly manifests the hottest enmity toward the English, and the Chinese territory may yet fall under British rule. Hostilities are suspended in this neighborhood for the time being. The public papers will give you the particulars of the war, and I hope you are an interested observer, for with results of the present war, depend upon it, the cause of truth will be most intimately affected, either for its furtherance or its hindrance. Unceasing prayer should be made in this critical time. I send some papers which may interest you. Eight days ago we became the happy parents of an exceedingly fine and healthy daughter—both mother and child continue to do well.—We would not forget our increased responsibilities in the midst of the gladness of this joyful event.—Sundered from so many other natural ties of kindred and friends, missionaries feel that their children are doubly dear to them. God has blessed us much above many of our brethren. We have now three fine and intelligent and exceedingly healthy children, two sons and a sweet little daughter.—Our second son was born three and a half years ago, and there has been none between him and the daughter.

Mr. and Mrs. Brown have recently left for Singapore in search of health for herself and little daughter. Mr. Abel accompanied them, though in his usual health. His object is to visit his brethren on the island of Borneo to see how they do. Dr. Lockhart, of the London Missionary Society, was walking out at Macao a few mornings ago, when he was seized, thrown down, beaten and then robbed of his valuable watch and \$7 in money, by a gang of Chinese thieves. Pirates and robbers every where abound around us, and we feel it good indeed that we can make God our refuge. The English will defend Macao against Chinese troops, so we are safe as to that source, although active and bloody warfare rages around us. In the various battles in this neighborhood the Chinese have had about two thousand troops slain, while the English have scarcely lost a man. The recent shameful perfidy of the Chinese high minister will make the cause of the English wear a better face in the eyes of the civilized world. It may be another twelve months before a final settlement is made, and I shall not withdraw from Macao at present as there is no probability of the city being attacked by either of the belligerents. The officers of the Province have agreed with Captain Elliot, the English Plenipotentiary, for the carrying on of the foreign trade at Canton until matters be arranged with the Emperor; the English promising not to be the first to assume hostilities in this Province, (Kwangtung.)

I continue my Chinese studies and labors, both in and out doors as usual. Pray for us. Thinking I could only send you a line or two at present, I therefore selected the smallest sheet of paper I possessed, but you see I have continued my scratches upon the second sheet, although you must consider the whole as a mere apology for a better. I trust the presence of the great Master of assemblies may be with all in the various great and important meetings to be held this month. I sincerely hope that something immediately will be decided upon in relation to China. We ought to be ready by men and means to take advantage of the first favorable results of the present crisis. Do let me hear soon what you suppose our people will be likely to do for China. To receive something encouraging on this subject would indeed be good news from a distant land. I shall hope often to hear from you and to receive your reports and Quarterly Paper. Remember me kindly to all. The smile of heaven attend you.

Your unworthy fellow laborer,  
J. LEWIS SHUCK.From the Religious Herald.  
Chowan Baptist Association.

Through the kind attention of brother S. W. Wheeler, we have been favored with a copy of the Minutes of this Association. The 36th annual session was held at Conaritsa M. H., Bertie Co., N. C., May 13—15—brother G. C. Moore, moderator.

This Association is the largest in North Carolina, comprising 40 churches, and 4778 members. Additions by baptism, 541. Several of the churches have been favored with considerable additions, to Shiloh 74; to Ross' M. H., and Sawyer's Creek, 68 each.

Several reports on Itineracy, Tracts, on the State Convention, on Temperance and on Periodicals, were presented and received.

A copy of a letter from the moderator and clerk of the Association, to President Van Buren, with his reply, was presented, approved, and ordered to be printed with the Minutes, as follows:

Correspondence between the officers of the Chowan Baptist Association and the President of the United States, on the subject of the persecution of Rev. J. G. Oncken, a Baptist Minister in Hamburg, Germany.

DECEMBER 17th, 1840.

To M. VAN BUREN, Esq.,  
Dear Sir:—A duty devolves on the undersigned, officers of the North Carolina Chowan Baptist Association, which we with pleasure discharge.

You have no doubt heard of the persecutions to which a minister of our Church, by the name of J. G. Oncken, of Hamburg, has been sub-

jected, by the Clergy and Senate of that city, for no other cause than the conscientious discharge of his duty. Mr. Oncken has been imprisoned, and otherwise cruelly maltreated, his property taken from him, his family wantonly insulted, himself prevented the melancholy satisfaction of being with and sympathizing with his family, under the most afflictive dispensation of Divine Providence, all for no other cause than preaching the Gospel of Jesus Christ.—Against the moral character of Mr. Oncken, not even a charge has been made; so far from it his character as a citizen and a Christian, is represented as spotless. Yet from motives based on religious intolerance, this individual has undergone trials and difficulties, the record of which is a disgrace to the enlightened age in which we live. The undersigned are the officers of a body of churches, in whose communion are numbered about 5,000 persons, residing in eleven counties in North Carolina. We feel called on to address your excellency officially on the subject of the persecutions of Mr. Oncken. We would respectfully request you, in the name of our brethren, to take such steps to relieve Mr. Oncken, as may be efficient, and at the same time consistent with the duties and obligations of your office as Chief Magistrate of this Republic. We believe, Sir, that every friend of humanity, every friend of religious liberty, must sympathize with this unfortunate, yet meritorious subject of German bigotry, and doubtless in your own breast, a cord will be found in unison. As to the mode in which relief may be extended to Mr. Oncken, we cannot mark it out, and leave it to your own better judgment. We would, however, respectfully suggest that the consular agent for the United States, be instructed so to represent to the Senate of Hamburg, that they may be induced to remit in their course of cruelties towards Mr. Oncken.

As Baptists, it becomes our special duty thus to interfere for the rescue of one of our brethren; but we doubt not, were we dilatory in the discharge of our duty, that the liberal and enlightened of our land from Canada to Mexico, would readily espouse the cause of oppressed innocence, and thus chide our unnatural neglect.

In conclusion, allow us to say that we should be gratified to know if any steps can be taken by your excellency in aid of Mr. Oncken, and further to assure you that if any effort be made in behalf of Mr. Oncken's religious freedom, it will be gratefully remembered by those whom we represent, and by

Very respectfully,  
Your obedient servants,  
G. C. MOORE, Moderator,  
S. J. WHEELER, Clerk.

Reply to the above from the Secretary of State, to Messrs. G. C. Moore, Chairman, and S. J. Wheeler, Clerk, of the Chowan Baptist Association.

DEPARTMENT OF STATE,  
Washington City, 29th Jan., 1841.  
Gentlemen:—It gives me pleasure to state in reply to your letter, referred to this Department, by the President, that intelligence has just been received from our Consul at Hamburg, of the liberation of the Rev. Mr. Oncken.

I am, very respectfully,  
Your obedient servant,  
JOHN FORSYTH.

## "Foreign Literary Intelligence."

For the following abstract of items of literary intelligence, we are indebted to the New York Observer:

A valuable historical poem of the sixteenth century, entitled "De Tristibus Francie," from a manuscript in the civic library of Lyons, has been published at Lyons and Paris. The poem gives a minute description of the civil and religious wars of France, under the sons of Catherine de Medicis, and represents, by a variety of illustrative tracings, the costumes, &c., of that eventful period.

A work has been recently published in Germany, entitled "The War of Religion in Germany, or Elizabeth Stuart," which narrates the fortunes of the Prince Palatine, son-in-law to James the 1st of England.

The Leipzig Easter Catalogue contains the names of 4,531 books that have already been published, and of 424 that will be published during the present year.

Niemeyer's "Book of Revelation for the higher classes of Society" has been forbidden in Prussia. As the work had already gone through seventeen editions, the order for its suppression had created great sensation.

THE END OF THE WORLD.—A small pamphlet has been published on the continent of Europe, and rapidly sold, giving the result of a most careful calculation by the prelate Bengel, who professes to have discovered that the year 1842 is the period appointed in the Scriptures for the destruction of the world by fire. As this date agrees with the time set by some American prophets, it will doubtless cause some sensation among the credulous and uneasy.

RUSSIA.—The principal Universities in Russia at the close of the last year, contained 2,300 students, and the libraries 282,290 volumes.

From the recent official returns, showing the state of religious opinions throughout the Russian dominions, it appears that the Roman Catholic population amounts to 202,608. They have 91 convents, containing 1,894 monks, 51 nunneries with their nuns, 1,231 churches, and 1,176 chapels.

The Armenians possess 6619 churches and 310 chapels with 1307 priests, and 40 convents with 133 monks and 31 nuns.

The Lutherans have 962 churches, to which 484 priests are attached.

The Jews have 586 synagogues and 2,377 temples, to which are attached 953 rabbies and 2,097 elders.

The Mohammedans have 5,296 mosques, and 14,517 priests.

The Calmucs have 76 temples for the worship of Buddhism.

The Foreign Quarterly, from which we have gleaned the preceding items, states that Messrs. Bagster & Sons, of London, intend soon to issue a complete Polyglot Bible, embracing all such languages of the holy Scriptures whether entire or fragmentary, with such critical addenda, and such

grammatical and other apparatus as may be considered necessary for a Polyglot Bible of the most perfect description, including all that is valuable in four celebrated editions, viz: The Complutensian Polyglot, produced under the patronage and at the expense of Cardinal Ximenes, in six volumes folio, 1514-7; the Antwerp Polyglot, at the charge of Philip II, of Spain, eight volumes folio, 1569-72; the Paris Polyglot, by Le Jaye, in ten volumes folio, 1745; and the London Polyglot of Brian Walton, published by subscription in six volumes folio, 1653-7. This is a great undertaking, and if completed, will doubtless prove an invaluable work for critical students of the holy Scriptures.

We have received Nos. 1 and 2 of a new paper in the Tamil language, with occasional articles in English, printed at Batticotta, in Jaffna, at the American Mission press. It is called the Morning Star, and is devoted to Education, Science and general Literature, and to the dissemination of articles on Agriculture, Government and Religion, together with a brief summary of important news. The English articles in the numbers before us are of the usual character; of the Tamil we have nothing to say. The first number is dated January 7, and contains a notice of the commencement of Yale College, 1840, which reaches us on the same week with the commencement of 1841.

## Communications.

For the Christian Secretary.

## Licensing Men to preach the Gospel.—No. 3.

BRO. BURR.—I did not think to trouble you or your readers again with my thoughts upon this subject; but upon reflection I have concluded to offer a few additional reasons for the adoption of the course I have suggested.

In a former communication I have observed that an individual church had the power to ordain as well as to license, though it is seldom exercised without the advice and assistance of a council of ministers. Now if it is important—and by common usage has become necessary—in the case of ordinations, to seek advice and assistance from abroad, why is it not equally important in the case of granting a license? Indeed I consider it of far greater moment that in the first act of introducing an individual to the sacred office, churches should act deliberately, cautiously, and only in concurrence with the advice of faithful brethren, selected for the purpose. It is important, because no individual expects to receive ordination unless he possesses a license. And if a license is once obtained, ordination will follow of course, unless the candidate becomes convinced himself that he has mistaken his calling. For though the church which licensed him should refuse to ordain, he has only to remove from the immediate vicinity, unite with another church, and he will undoubtedly succeed. Instances of this kind are not at all singular.

Again, when a church have once given a license to one of their number, he is thus introduced to the society of ministers,—nor have they any alternative but to receive and retain him—whatever his private character may be,—or whatever doctrines he may teach. Do you say they can withhold from him their fellowship. True; but he retains his license, nor can they take it from him, or render it null and void, by any act of theirs. I know that ministers, as such, have sometimes taken it upon them to search out reports, and investigate charges, affecting the character of one of their own number, and to publish the result to the world. They have done this from a sense of justice to themselves, and their accused brethren; but their motives have been suspected, and the fear has been excited that they were assuming an authority not proper for them to exercise.

Should churches or individual brethren object to the course of proceeding herein suggested, because it would virtually condemn the common practice of our churches, I should reply, that I have no proof before me that our common practice is right. And Baptists certainly of all others, should be the last to adhere to any custom or practice simply because the church have adopted it.

Again, should some watchful guardian of the rights of the church be disposed to regard the suggestions I have made, as a blow aimed at the independence of the churches, and calculated eventually (if adopted) to wrest the power of licensing men to preach from her hands, I would inquire in reply, whence she has derived her power? and by what authority she now wields it? And though the above suggestions neither include or intend any interference with the independence of the churches, it might not be amiss to inquire from whom the elders and pastors in the primitive churches received their appointment and ordination.

S. B.

For the Christian Secretary.

There has been much complaining, late years, of a want of spirituality, and spiritual interest, at our Associations. That they are not generally what they might, or even what they ought to be, in this respect, we think no one will dispute. I am not prepared to say that one has been held that was what it ought to be; yet I may safely say that it came nearer to it than any that I have attended for years. I refer to the Westfield Association, held with the church at Southwick Sept. 1st and 2d. It was truly a good time—a time of devotion, a time of union, a time of love—love to God, love to each other, love to the destitute portions of Zion, and love to perishing souls. We believe that each left the place feeling that it had been good to be there.

There were six interesting sermons delivered during the meeting, five at the meeting-house, and one on Wednesday evening at a schoolhouse. There were several interesting addresses upon different objects of benevolence, addresses, not like those too often heard on such occasions learned by heart and said over from place to place, until one might suppose the authors themselves were tired of the monotonous sounds; but addresses warm from the hearts of the pastors of the churches both in and out of the association, who spoke what they knew, and testified what they had seen and felt. Coming from the heart, it moved the heart, and impressions were made that were not only deep, but we trust they will be lasting. The influence of the meeting upon the church was most happy. Certain I am that in the case of many of its members, feeling did not all flow away in tears.

The covenant meeting, which was held the Saturday following, bore ample testimony to the fact that new resolutions of consecration to God and his service had been formed by many. The Sabbath

service, the communion season, and the evening prayer meetings, all bore their testimony to the same point.

We feel, as a church, to thank God and take courage. One word to those churches who expect Associations to meet with them. Do you desire that similar scenes may be enjoyed, and similar results follow among you? If so, endeavor to be prepared for them. Much prayer was offered in the place, that the coming of the servants and people of God among us might be the means of great good. If you wish the same, "go thou and do likewise."

C. W.

## Christian Secretary.

HARTFORD, SEPTEMBER 10, 1841.

The editor of the Church Chronicle gives the following answer to the question which we proposed two weeks since.

"All we said was that 'there is no sufficient evidence' that the Baptist claim was true. Still, if the Secretary has forgotten what our opinion is, we have no objection to repeat it. It is, that when baptism was administered, both the minister and the candidate, 'went down into the water' as far as was convenient, and were there baptised by pouring."

We take it for granted that our friend Chapman convinced that there is "sufficient evidence" that pouring was the mode of baptism during the first centuries, otherwise he could not have formed this opinion. Our opinion is, that when baptism was administered, both the minister and the candidate "went down into the water" as far as was convenient, and the candidate was there "buried with Christ by baptism." So far as our opinion is concerned, then, we are even, and would just ask the editor of the Chronicle two questions more, which, if he will answer to our satisfaction, we will agree to give an insertion in the Secretary without note or comment.

If pouring was the primitive mode of baptism, what right had the Episcopal Church to change it, and substitute sprinkling?

When did the Greek church abandon pouring and adopt immersion?

[Correspondence of the Christian Secretary.]  
SEEKONK, AUG. 26, 1841.

MR. EDITOR:—The Taunton Baptist Association's anniversary at this place, beginning yesterday and ending to-day. It includes the churches of New Bedford, Fall River, and is an efficient, useful body. Some of the elements of prosperity in churches are possessed by us in a high degree. I refer particularly to their enlightened views and distinguished activity in the cause of Sabbath Schools. They have a Sabbath-school Convention which held its anniversary for the first time, in connection with the association. The morning of the 24th of that annual meeting is to be appropriated to that object. They had one of the most interesting meetings I ever was seated. The addresses from pastors, superintendents, teachers, were thrilling and edifying; but the church convention lay back of all these, in deep sympathy with the S. school cause,—in ardent love to souls and in desire for the scriptural instruction and eternal souls of all to whom they could extend their labors of love. Dr. President, Col. Eddy, of Fall River, had many deep and interesting things to say. The members of the church that place have ten S. schools, in which near 11000 are taught the way of life. Surely such a man, situated as brother Eddy, could not feel deeply, and speak inspiringly, on this subject. The superintendent from Attleboro' said when he began at nearly fifty years of age to do his duty in extending "the kingdom" of the kingdom, he wrote the names of each of the teachers of his school, and put them in his Bible where he was reading in course, and when their names might meet his eye and affect his heart, he bowed in prayer. He also urged each teacher to write the names of each of their scholars on their "place paper," so that they might be reminded of each of them at every season for private devotion. This plan must cherish affection for them, elicit prayer, promote the study of the Bible, and prompt to effort for their conversion.

Brother Marcy, the Secretary, gave us an interesting report, from which we learned that the number of baptisms reported by the several churches was 58.

After an address on Foreign Missions by the agent, a collection was taken of \$34.07. Elder Mayhew presided last evening, and stated that the A. & F. Bible Society had seven new translations, to aid in printing which, the coming year, they were invited to contribute liberally. The collection was near \$40, taken after an address of him this afternoon. The meeting was altogether full of interest. The number of churches in the Association is 13,—ordained ministers about 12;—added during the year 254. The largest number baptized was in connection with the church in New Bedford, where brother Knapp has been laboring with the pastor, brother Henry Jackson.

THE MENDIANS.—The Mendian Committee held a meeting in New York on the 24th ult. and resolved to employ a competent person to proceed to Sierra Leone in company with two of the Mendians and James Covey, the interpreter, to make enquiries, and if necessary and practicable, to visit Mendi. If the report of this committee should prove favorable, the Mendians are to be sent to their native country without delay. They further resolved, that a mission to that country was desirable, and that an appeal be made to the Christian public for this object, and "that it would be contrary to the feelings and principles of a large majority of the donors of the Amistad funds to connect their return with any missionary society that solicits or receives donations from slaveholders."

## The Fiscal Corporation Bill.

This Bill has passed both houses of Congress and only awaits the signature of the President to become a law. Opinion is divided as to the fate of the bill, it will be known in a few days, however, whether we are to have a Bank or a Veto.

The most prominent features of this new Bank are the following:

1. The Bank is to be established in the District of Columbia.



2. The capital is twenty-one millions of dollars, in shares of one hundred dollars each, Congress reserving the power to increase it to thirty-five millions.

3. The stock is to be subscribed on the first Monday in October, in coin, bullion, Treasury notes, or certificates of United States public debt. Individuals, corporations, or states may subscribe the stock.

4. The Corporation is not to discount promissory notes, but is to deal exclusively in foreign bills of exchange, or those drawn on other states and territories.

5. It is to be a Bank of circulation, not limited as to the size of the notes. The Bank must not owe more than seventeen and a half millions of dollars at any one time.

6. The Bank is not to divide more than seven per cent.

7. The Bank to carry on its operations, may appoint either individuals or banks as agents to transact its business at any place or places it may deem proper. It is also to be the depository and fiscal agent of the government.

**BROWN UNIVERSITY.**—Two communications will be found in our columns giving an account of the Commencement exercises at this institution. The interest felt by the denomination in this ancient seat of learning, will be a sufficient excuse, if any is necessary, for occupying more than the usual space with this kind of intelligence.

[Correspondence of the Christian Secretary.]

#### Brown University.

The seventy-second annual Commencement of this venerable Institution took place on Wednesday, the 1st inst. The anniversaries of the literary societies connected with the University were also celebrated during the week.

The anniversary of the Philhellenic Society was held on Tuesday, the day before Commencement. The Rev. Wm. H. Shaler, of Brookline, Mass., officiated as Chaplain. The Oration was pronounced by John A. Bolles, Esq., of Boston. His subject was "Allegiance to Truth," which he very clearly and forcibly showed should be the aim of both the true republican and the scholar. The Poem, by James T. Fields, Esq., of Boston, was a highly finished production, varying in its style.

"From grave to gay, from lively to severe."

"Speculation" was the theme, and the Poet was very happy in his plan, and pleasing in his delivery. The number of graduated members present was not so large as on some former occasions, owing probably to the unfavorable weather. The Philhellenic Society was instituted in 1831, and contains upon its list the names of many distinguished men in all parts of the United States. The number of living members at the present time is not far from eight hundred; and the whole number, including those who have deceased, is about one thousand. The Library contains 3,300 volumes.

In the afternoon an Oration was delivered before the United Brothers' Society by Rev. George B. Cheever, of New York. His subject was, "An Inquiry into the Causes of the superiority of English Literature in the nineteenth century." It was an elaborate production, which showed extensive learning and research, and a familiar acquaintance with the lives and writings of the old English writers. The speaker was interrupted toward the close of his address by the confusion caused by many who left the hall on account of a thunder-storm which had suddenly arisen; and he was obliged to omit a portion of his Oration. He was succeeded by a Poem delivered by George W. B. of Newburyport, Mass. His theme was the "Age of Gold." It was a spirited and manly production, and satirical in its character.

The annual sermon before the Missionary Society was delivered in the evening by Rev. Mr. Lord, of Philadelphia. It was a very interesting and instructive discourse on the "Condition and prospects of the Jews."

Wednesday was a fine day for Commencement. A procession was formed at half past 9 in the morning in front of the College buildings, and headed by the Providence Press Band, proceeded to the spacious meeting-house of the First Baptist church. The house was filled to overflowing, and continued so during the performances, which were concluded without intermission. The order of exercises was as follows:—

1. Salutatory Oration in Latin. Kendall Brooks, Jr., of Newbury, Mass.
2. "The Idea of Fate in the Grecian Drama." The Classical Oration. Franklin Wilson, Baltimore, Md.
3. "The Fall of Italian Freedom." An intermediate Oration. James Bradford R. Walker, Taunton, Mass.
4. "The Reign of Charles I." An English Oration. Adoniram J. Greeley, William M. Hale, Richard C. Hart, Joseph C. Hartshorn, Alfred Hayes, and Charles Hart, of Newburyport, Mass.
5. "The Reign of Queen Anne." An intermediate Oration. Charles Hart, Salem, Mass.
6. An English Oration. James Sikes, Springfield, Mass.
7. A Discussion. Asa Moser Gamwell, Providence; Geo. Washington Brown, N. Y.
8. "The Harmony of Religion and Philosophy." An English Oration. Merrick Lyon, Sturbridge, Mass.
9. "The Martyr Spirit." An intermediate Oration. James R. Perkins, Braintree, Mass.
10. "Social Change." An English Oration. Samuel Sullivan Mann, Randolph, Mass.
11. "The Sources of the Power of the Pope." An English Oration. Richard C. Hart, Baltimore, Md.
12. "The Importance of Liberal Education to the Statesman." An English Oration. Fred. W. Coffin, Edgartown, Mass.
13. An Essay. Asa Potter Taylor, Kingston, N. Y.
14. An Essay. Wm. Mason Hale, Providence.
15. An Essay. David Haynes, Rumney, N. H.
16. An Essay. Henry Stewart Wheaton, Wrentham, Mass.
17. An Essay. Almon H. Tinkham, Middleboro', Mass.
18. "The Spirit and Poetry of Dante." An intermediate Oration. Samuel Greene Arnold, Providence.
19. "The Sources of the Power of the Pope." An English Oration. Richard C. Hart, Baltimore, Md.
20. "The Importance of Liberal Education to the Statesman." An English Oration. Fred. W. Coffin, Edgartown, Mass.
21. "The Spirit of Philosophical Inquiry." The Philosophical Oration. Elbridge Taylor, Wayland, Mass.
22. "Characteristics of the present age." An English Oration, with the Valedictory Address. Henry Simmons Fricke, Providence.

**Candidates for the Degree of Bachelor of Arts.**  
Samuel G. Arnold, Charles Bailey, Kendall Brooks, Jr., George W. Brown, Thomas C. Campbell, George W. Cate, George W. Coffin, Wilson C. Cooper, Joseph Dunbar, Jr., Asa Moser Gamwell, Henry S. Fricke, Asa M. Gamwell, Adoniram J. Greeley, William M. Hale, Richard C. Hart, Charles Hart, Joseph C. Hartshorn, Alfred Hayes, and Charles Hart, of Newburyport, Mass.; Samuel S. Mann, Augustus Mann, Jonas R. Perkins, James N. Sikes, Elbridge Smith, F. Taylor, John M. Thayer, Alanson H. Tinkham, and Bradford Richmond Walker, Henry S. Wheaton, Franklin Wilson.

The degree of A. M. was conferred on the following gentlemen:—George Young, Marcus Morton, Jr., Nathan Reed, Josiah Phillips Tustin, John Calvin Stockbridge, Samuel Richards, Albert Nichols Arnold, Ezekiel Robinson, Thomas Allen Jencks, Edward Douglas Jones, Charles Smith Bradley, George Van Ness Lothrop, and D. Cole, Ezra Williams Howard, and Samuel War-

ner, Jr., in course; upon Edwin Noyes, A. B., Brown University, in 1837, and on Lucius Leslie Scammell, A. B., Dartmouth, Amos Perry, A. B., Harvard, and John Humphrey Avery, A. B., Union. John Russell, of Bluffdale, Ill., A. M. Middlebury was admitted *ad eundem*.

The degree of D. D. was conferred on Rev. Alexis Caswell, Professor of Mathematics and Natural Philosophy, in Brown University; and on Rev. Cyrus Mason, late of Providence, Professor of the Evidence of Revealed Religion and Belles Lettres, in the University of the city of N. York.

Of the Commencement exercises we can only speak briefly in general terms. Most of the pieces were written in a clear and manly style, and delivered in an eloquent and impressive manner. There was much depth of thought exhibited by some, and power of imagination and acquaintance with the past by others; and all the performances were calculated to exert a healthy moral influence.

On Wednesday afternoon, H. O. G. Colby, Esq. of New Bedford, Mass., delivered an eloquent and powerful Oration before the Phi Beta Kappa Society on "The Dangers to which men of Letters are exposed." The three dangers to which he principally confined his remarks were—a tendency to neglect classical studies, and literary labor, and an undue love of political life. The orator handled his subject in a masterly manner. For about two hours a large and attentive audience were highly delighted and instructed by the truths which Mr. Colby so felicitously presented.

The number who have already entered the Freshman class is about forty; several have also entered each of the higher classes.

About a year since a new President's house and an additional College building were finished, the yards materially improved by making graveled walks, setting out trees, and by building new fences, &c. An effort is about to be made by the two Societies to erect a suitable building for their meetings and libraries. Brown University, in its present prosperous condition, with Dr. Wayland at its head, together with its delightful and healthy location, presents to those wishing to pursue a collegiate course of instruction, advantages, it is believed, equal to those of any Institution of the kind in the country.

[Correspondence of the Christian Secretary.]

#### Brown University.

DEAR SIR:—The Anniversary exercises of this ancient Institution are now closed, and I hasten to give you a brief account of them.

On Tuesday morning at 10 o'clock, an Oration and Poem were delivered in the Rev. Mr. Hall's meeting-house before the Philhellenic Society. The Oration, John A. Bolles, Esq., of Boston, announced as his theme, "Allegiance to Truth." He drew a picture of the scholar and democrat, and showed the analogies between them in their searchings after truth. The words democrat and democracy he used not in a party sense, but with their broad, republican signification. The Oration, as a whole, was good, and some of the author's illustrations were peculiarly beautiful.

The Poem was given by James T. Fields, Esq., of Boston, and possessed considerable merit. The subject was "Speculation—the ruling passion of the Yankee land." It was written with care, and delivered with gracefulness and ease. It contained much wit, and was received with applause. The greatest fault that could be found with the Poem, was a want of comprehensiveness in treating the subject.

In the P. M., at 3 o'clock, was the anniversary of another Society connected with the College, called the "United Brothers." The orator of this Society was the Rev. George B. Cheever, of New York. This gentleman is well known to the public as the author of a dream entitled "Deacon Giles Distillery," for which he was whipped in the street by one of the enraged party, and afterward tried for libel, and committed to prison. He is a man of superior talents, and his oration exhibited great research and learning. His subject was "British Literature in the 17th century," and in its discussion he showed the causes under which the character of that literature was formed.

The Poem was delivered by the Hon. Mr. Lunt, of Newburyport, Mass. His theme was the "Golden Age," and in treating it he played upon the words, and showed that this was an age of gold, or rather that avarice was the predominant evil of the age.

On Wednesday morning a procession was formed at the College and moved to the house of the First Baptist church to listen to the exercises of the graduating class. That spacious house was crowded to overflowing, and all business in the city seemed to be suspended.

The class consisted of thirty-one, about half of whom spoke on the occasion. Some of the speakers acquitted themselves extremely well. One or two of the orations were of the highest order, and all were written with much ability. The speakers, however, most of them had a kind of academic tone, which was very unpleasant, and detracted much from the effect that would otherwise have been produced. In all our colleges and academies there ought to be more attention paid to Eloquence.

The Oration before the Phi Beta Kappa Society, delivered by the Hon. Mr. Colby, of New Bedford, at 4 o'clock, P. M., I did not hear, and am unprepared to give any account of it.

In closing, permit me to say that I returned from Providence with increased confidence in Brown University. Its course of study, as conducted by the present Faculty, is most thorough. I know of no Institution in our country where young men may be placed with as much safety to their morals, or where they can better prepare themselves for the duties of future life. The prospects for a good Freshman class are encouraging, and the college is deservedly ranked among the first in our land.

In haste, yours, W. H.

September 2, 1841.

**SMITH'S GEOGRAPHY AND ATLAS.**—A new edition of this work has just been issued from the press of Mr. J. Paine, successor to Spalding and Storrs. The merits of Mr. Smith's Geography are too well known and appreciated to require an extended notice at this time,—it having already been introduced into the principal schools and academies throughout the country. In the present edition the publisher has been particular to give the latest Statistical and Geographical information that could possibly be procured. The official census of 1840, together with all the new counties, are contained in it. The plates for the Atlas were destroyed by fire some months since; a favorable opportunity was thus presented to revise the entire work. Several new maps have also been added, the whole forming the most perfect and splendid Atlas, now before the public. For sale by the principal booksellers throughout the country.

**THE AMERICAN ECCLESIAST.**—Or Selections from the Periodical Literature of all Foreign Countries. Conducted by Absalom Peters, D. D., and Selah B. Treat. Editors of the American Biblical Repository.

This work continues to maintain its high character. Such might in fact be expected from the talents of its editors, conductors as they are, and have long been, (at least Dr. Peters), of one of the very first Theological periodicals of this country.

The Ecclesiast contains a fund of literary matter not to be found in any other publication that we are acquainted with in the country, and is a very cheap work—6 Nos. a year, of 204 pages each, making 2 vols. of more than 600 pages each, for \$5.00 in advance; or, if otherwise, \$6.00.

The table of Contents for the September number is as follows:

ART. I.—Review of Hallam's Introduction to the Literature of Europe. II.—A Biographical Sketch of M. Guizot, by the Junior Editor. III.—The State of Souls. IV. History and Literature of the Samaritans; by Elihu Burritt. A. M. V.—Parables in England. VI.—German Periodicals. VII.—The Ancient Egyptians: their Manners, Customs, Trades, Arts, and Manufactures. VIII.—Chinese Literature. IX.—Scandinavian Mythology: the creation, the Gods, etc. X.—Wissenschaft, History and Philosophy of the Inductive Sciences. XI.—Review of Reviews. XII.—Recent Discoveries and Improvements in Science and the Arts. XIII.—Bibliographical Notices. XIV.—Select List of recent Publications. Great Britain, Germany, Russia and France.

Agents in this city, Robins & Folger, and John Paine.

The September number of the Christian Review is received, but as yet we have only had time to read two of the articles contained in it, viz: "The Memoir of LUTHER RICE," and "The Power of the Pulpit." An extract from the last named article will be found on the outside of the present number of the Secretary. The entire article would have been published, had not its length prevented it.

The merits of the Review are too well known to require one word from us, in its favor, and we subjoin the table of contents, simply adding that we hope to see this valuable periodical more extensively patronized.

I. Memoir of Luther Rice, one of the first American Missionaries to the East. By J. B. Taylor. II. The Power of the Pulpit. III. Life of Alcibiades. IV. The Moral Likeness of Men contemplated as a Ground of Encouragement in Missionary Labors. V. Hallam's Introduction to the Literature of Europe. VI. Ranke's History of the Popes. VII. Letters to the Editor, on the Study of the German Language. VIII. Literary Notices.

### Selected Summary.

From the Boston Post, Extra, Sept. 2.

#### Arrival of the Britannia.

FIFTEEN DAYS LATER.

The steamer Britannia, Capt. Cleland, arrived at East Boston this morning about 4 o'clock, having left Liverpool on the 19th ult. She brought 120 passengers to Halifax—landed 32 there, and brought the remainder to this port. The new Parliament was to have assembled on the day the Britannia left.

We are informed by the papers, that the Queen was desirous of opening the new Parliament in person, but that, as an account of her Majesty's present delicate condition, any undertaking involving anxiety or fatigue might prove injurious, Dr. Looke had interposed his veto, and it would be opened by commission.

Great fears were entertained in every part of Great Britain, that a shortness of the crops would be the consequence of the continued wet and cold weather. Prices of grain were rising, and the distress among the poor was becoming unusually severe.

Since our last, the average price of wheat for the whole kingdom has risen to 70s. 5d. for the week, and 66s. 4d. for the six weeks which regulate duty. These, however, are the prices of the week before last. The average price of the wheat sold in London last week, was 76s. 9d., in Wakefield, 76s. 12d., and in Liverpool, 73s. As all the other markets throughout the kingdom are also rising, the average of Friday next will probably be at least 73s.; but a lower average than that will release all the Canadian wheat and flour in bond on Friday next, at the lowest rate, namely, 6d. per quarter, and 31. per barrel, as the average price of the six weeks, is already within 8d. of 67s. a quarter, at which the liberation takes place, and the week's duty which ceases to be computed, is only 63s., whilst that which begins to be computed must be nearer 73s. than 70s. The total quantity of Canadian wheat and flour, &c., imported into Liverpool up to the 13th inst. and of which a good deal has already been liberated, is 13,070 quarters of wheat, 72,045 barrels of flour, 3,584 quarters of peas, and 358 barrels of oatmeal, which is only 4 days' consumption for the 28 millions of persons who are now depending on the scanty supplies of free grain and flour.

The speculators in foreign grain will make a rich harvest this year, and in addition to the ordinary profits arising out of a rise in price, they expect to pocket seven out of the eight shillings of duty which they would have had to pay to the Government, if the measure of last session had passed. The expectation of the shilling duty on foreign grain becomes more confident every week as the supplies of free grain disappear, the harvest is retarded by the weather, and the accounts from the continent become less favorable. Much uncertainty exists as to the amount of the supplies which we are likely to receive from America and the continent of Europe, but the general belief is, that nothing but extravagantly high prices can produce any considerable supply from the continent.—*London Times*, Aug. 17.

The commercial intelligence is very gloomy.—The London Sun of the 17th, represents trade in a deplorably depressed state in all parts of the country.

The London Herald of August 14th, contains the following paragraph, which, if true, may be considered important:

**Fifteen Ships of War ordered to America.**—In the afternoon of yesterday it was confidently asserted in the city, by well informed and most respectable merchants, that five ships of war had been ordered to proceed immediately to the coast of the United States, and that they were there to be joined by ten other vessels of her Majesty's navy from foreign stations.

The object of the alleged mission of this armament to the American shores, it was added, to receive Mr. Fox, should the refusal of the renewed demand for the release, which it said he is instructed to make, of Mr. McLeod, compel the British representative to withdraw from Washington, and afterwards to adopt such hostile proceedings as may be deemed indispensable for the vindication of the honor of the British Crown, which has been so wilfully and wantonly attacked by the American people and government in the person of its subject—Alexander McLeod. We have stated the rumor, which we believe proceeding from no interested or prejudiced source. In thus giving to it publicity, however probable we may think it, we add no voucher for its absolute truth.

The American Minister transacted business at the Foreign Office on the 17th Aug.

Shocks of an earthquake have been felt in different parts of Scotland.

An old established house at Liverpool, in the American trade, has suspended payment—their debts amount to £250,000.

**THE BRITISH QUEEN STEAMSHIP.**—This fine steamer has, we are informed, been sold by the British and American Steam Company to the Belgian government. We have not heard the amount of the purchase-money.

#### THE EAST.

Accounts from Alexandria mention that Mehemet Ali was not abating his armament and military preparation. He had set on foot an active impression for forcing the fellahs to labor in his shifika. The expedition tax was still levied with the utmost rigor.

The venerable Joseph Galea, father of one of the editors of the National Intelligencer, died at Raleigh, N. C., on the 24th ult., aged 90 years. He was an Englishman by birth, and a printer by trade, and established the Sheffield, (Eng.) Register, in 1787; in 1799, he established the Raleigh (N. C.) Register, which he published forty years. The same paper is still published by his youngest son.

**KENTUCKY MANUFACTURES.**—The Maysville Eagle states that the extensive bagging factory of S. Shultz & Co. of that city, manufactured during the last week thirteen thousand nine hundred and thirty-eight yards of bagging, and four thousand pounds of bale rope. The Eagle doubts whether any establishment in the land has ever turned out, in any one week, so large a quantity of these articles.

**ROASTING A MAN TO DEATH.**—We copy the following account of an abominable outrage from the N. O. Picayune of Aug. 14:

Some four weeks ago, a young man named Riley, a member of the Marion Rifles, and employed by a merchant in Common street, left this city for the purpose of seeing some friends in Bayou Sara. He made an agreement with the officers of the United States, going up to St. Louis, to pay part of his passage money, and to assist in 'wooding.' On the first night that he started he was called up; but having indulged rather freely in liquor with his friends in New Orleans previous to embarking, he felt sick and fatigued, and refused to obey the summons. The mate and engineer of the boat swore that he should do as he pleased, and he still refusing, they took him by the heels, and dragged him somewhere near the mouth of the river, or at least so near that he fell by the fire. Being much intoxicated, he laid there until his back and neck were burnt in a horrible manner. Some one or two of the passengers, seeing him in this situation, removed him to his berth, where, despite of their treatment, he died in three or four hours afterwards. The officers then wished to bury the body on shore, but the passengers insisted upon having him taken up to Natchez, where an inquest was held, and a verdict given in accordance with the above facts. The steambot immediately pushed up the river. Yesterday a letter was received by his friends in this city, informing them of the nature of his death.

**LONGEVITY IN RUSSIA EXPLAINED.**—A statistical economist, who knows nothing of the internal arrangements of the province, must be sadly puzzled to account for the extraordinary tenacity and vigor of the vital powers, the healthful influence of the climate, and the astonishing greatness of the average duration of human life in Bessarabia. The problem is, however, easily solved, when the contrivance of the civic authorities to increase the numbers within their municipal jurisdiction is understood. A refugee appears and prays to be enrolled as a Mesnechin, that is, a citizen of the town. He is at first told, "That it is not a matter of course, friend; if you have no passport, too; but wait a while, and we will see what can be done for you." The refugee waits until one of the civic community dies, and then he is summoned to appear again before the Red Table, in the magisterial office. Now the business proceeds thus:—"What is your name?" "Ivan Grishtry."—"What age?"—"25."—"Well, young man, attend to what I am going to say.—Mitrophan Kalonik died yesterday, aged 50; if you wish to be a citizen, you must take upon yourself his name and age, then we will allow you to be substituted for him, and will give you his certificate and other documents." Ivan Grishtry joyfully consents, and becomes all at once a respectable citizen at a respectable age. The departed Mitrophan still lives under his metamorphosis on the civic register, and probably after two or three other renewals of his existence, dies at the patriarchal age of 150. We need, therefore, no longer marvel at the frequent accounts of deaths in Russia, of persons exceeding 100 years of age.—*London Examiner*.

**GREAT AND DISTRESSING FIRE AT SMYRNA.**—The London papers mention the fact of a serious fire having raged in Smyrna on the 29th July. A letter written on the 30th to a gentleman in this city, received by the steam packet, gives the following particulars of this devastating fire. The following is an extract.—*Bost. Daily Ad.*

Smyrna, July 30, 1841.

Poor old Smyrna is in a terrible consternation; a fire broke out night before last, and burned furiously until all day and great part of last night. Half the town is gone; all the Bazzars, excepting the first, dark one near the Custom House, at the beginning of Frank street, which was saved by the Austrian man of war sailors, and all exertions that men can make were employed to save Frank street, and we owe it entirely to the Austrian Admiral. The loss is calculated at 12,000 houses and as many shops; all the Jewish quarters, with the exception of 3 or 4 houses, are in ashes. It is the most melancholy sight to see thousands of poor wretched people all over the Castle hill and river! It makes the blood run cold. I assure you, to think that they have no resources whatever. Jews and Turks suffered the most. Besides the horrors of the fire we had reports every moment of a rebellion. Young W. D. C., and three or four others are severely wounded by the Turks, exasperated at their parading and looking at their women, instead of assisting them. Whilst I am writing they cry out fire at Fasula, but it was soon put down. Every body is in a state of fever, and nothing whatever is doing in business. A committee of merchants was appointed immediately to assist these poor wretches, and prevent them from starving. Mr. Joseph Langdon has been to distribute the bread yesterday and to-day. More than 60,000 piastres have been gathered amongst the Franks to assist the poor, and applications are made to Constantinople, and in England; but that will not last long, for about 30,000 souls are homeless—how this misery is to end, we don't see. The Governor gave up the barracks, and all the plague hospitals have been opened, but these will not contain but a small portion of the miserable beings. We cannot estimate yet the property lost, but we are told that considering the Bazzars were burned, few goods suffered, as all shops have got a fire magazine behind them. The fire began behind the Turkish Custom House, and swept all the upper part as far as Caravan Bridge! I have dwelt so much upon this subject that I cannot think much of anything else just now.

**FIRE.**—An alarm of fire took place last evening, which arose from the dwelling house of Nathaniel Bacon, corner of Chapel and Olive streets. It took place in the kitchen, while the family had retired above stairs, and was not discovered till it had made considerable progress in the destruction of clothing, &c., from the washing of the preceding day. The cause of the fire, the removal of the furniture, &c., was considerable—some 5 to 800 dollars—but the fire was soon arrested by the exertions of the firemen and citizens. The house was insured by the Protection Company, and \$210 damage has been awarded.

#### New Haven Herald.

**NEWS FROM THE WEST.**—Three wagons on the road from the coast to Bexar, was robbed a short time since by a party of twenty Mexicans. They were laden with tobacco and dry goods, valued at about \$1500. A spy company left Victoria on the 20th, to ascertain the number and position of the enemy. The people in the vicinity of Victoria are excited, and have been ordered to assemble, and have held several public meetings to devise measures to prevent further maraudings. The whole population in that section are anxious for war. The Secretary of War has authorized them to raise volunteers to disperse the bands of Mexicans on this side of the Rio Grand.—*N. Y. Obs.*

**BURNING OF THE MISSOURI.**—We feel that we are discharging a painful duty in recording the almost entire destruction by fire of one of the noblest steamboats on the western waters—the well known Missouri. The fire was discovered between 5 and 6 o'clock this morning, when the flames were seen issuing from the neighborhood of the forge, from which it is supposed that it first caught in the smith's room. The boat was lying at the front of Pine street, near the Alton, and before the engines, which had collected, began to play upon her, was cut loose and sent adrift. The fire was raging through her entire upper works, consuming its light materials with fearful celerity, and in this condition, the boat grounded on a bar opposite Elm street.

The Missouri was one of the finest and fastest boats that distinguish the western rivers. She made her first appearance here this spring, and was nearly new. We understand that five sixteenths were insured at offices in this city.—*St. Louis Evening Gazette*.

**UNFORTUNATE OCCURRENCE.**—Mr. Daniel Descon, the tender of the gate on the Lowell Railroad at East Cambridge, was killed on Friday last, in attempting to rescue a child from danger from the locomotive. He succeeded in rescuing the child, but before he could clear himself from the track, the engine was upon him.

\$1800 was subscribed for the families of the sufferers by the late calamity at Syracuse, at a single meeting held at that place.

**HOWE BONES FOUND AT BIO-ROSE LICK, KY.—The Missouri Intelligencer.**—An examination of the remarkable skeleton lately exhibited in our city, called up to our recollection a similar exhibition made here in 1831, of a similar animal or animals, found at Bio-Rose Lick in this State. They were dug up by Capt. Benjamin Finnell, and were found about twenty-five feet below the surface, imbedded in soft black marl, largely impregnated with saline fluids. These bones were but the fragment of a skeleton, but from their enormous size, they must have belonged to some animal as much superior in bulk to the huge Missouri, late exhibited here, as that animal was superior in bulk to the common elephant. This we should infer from the spinal canal alone, it being of the incredible bulk of seven inches in diameter. The bones of the head were very little larger, if any, than those of the Missouri, and we think it more than probable that the tusks and other bones of the head exhibited at that time belonged to a different animal from those of the spine.

A meeting of the Field Officers of the 1st Brigade Conn. Militia, was held in this city on Monday last, when the following resolutions were unanimously adopted:—

**Resolved,** That we will not furnish any intoxicating drinks to be used in our quarters on the days of Regimental reviews, or suffer the same to be sold on the field, if in our power to prevent it.

**Resolved,** That we will exclude all peddlers and auctioneers from the fields of our respective Regiments, on the days of Review.

**Resolved,** That the publishers of the several newspapers in Hartford and Middletown, be requested to publish the foregoing resolutions.

**ANIMAL MAGNETISM.**—The aristocracy, as the London papers tell us, are filling up the interval between the elections and the meeting of Parliament, by crowding to the Hanover Square Rooms, where M. Lafontaine puts people to sleep by the wave of his hand. As Sir Robert Peel passed through town the other day, a worthy friend of his—one of the good class who take a man by the button, and bestow all their tediousness on your worship—wished him to stop and take a lesson. "Me!—no, mon ami," said Sir Robert—"M. Lafontaine may put his audience to sleep by a wave of the hand, but when I dare wave my hand, I rouse 300 hornets."

The editor of the Dublin Freeman's Journal, cautioning the British Ministry against entering on a war with this country, uses the following language:—"When America was but a sapling, she put you to one hundred and seventy millions of expense, in your unsuccessful attempts to put her down. Her boughs have shot forth far since then—her trunk has grown in width and firmness—she has now a national bark full fifty years of age, gnarled, tough, and unbroken—'twill take a pretty sum of money to cut down this sturdy stem. Pray think of it in time."

In Scott County, Indiana, on the night of the 11th ult., three men were shot while robbing a watermelon patch. Two of them immediately expired. The third was expected to recover.

The milk sickness at the West, has recently been discovered to be produced by arsenic, which is found there in its native state, and held in solution in the stagnant ponds of water.

The Baptists are said to have increased in Boston more rapidly than any other sect—and it is stated that there are now fifteen churches of that denomination in this city, having 2,000 scholars and 400 teachers connected with their Sabbath schools.

Temperance has taken a grand start in Westfield, Mass. About seven hundred have already signed the pledge.

A mass of pure silver, weighing 277 ounces, and valued at four hundred dollars, has been taken from the Washington mine, Davidson county, N. C. The Wheeling Gazette states that large quantities of copper have been discovered in that region.

Grenville Mellen, one of our best native poets, died at his residence in Fourth street, in this city, on Sunday, 28th inst. Just past, he has labored under a pulmonary complaint, the result of which was too apparent to every one. In the course of last winter, however, he visited Cuba, in the hope of experiencing permanent relief. That hope proved futile, and he returned to his native land to die.—*N. Y. Sun*.

About one hundred feet of the Great Western Railroad, Mass., near Lenox, where the track passes over a swampy, sunk to the depth of from 20 to 30 feet, last Thursday, about a quarter of an hour after the evening train had passed over it.

The news by the Britannia carried an advance of from fifty cents to a dollar per barrel on flour at Baltimore.

### MARRIED.

In the meeting house of the South Baptist Church, on Sabbath evening, the 5th inst., by the Rev. J. Sewall Eaton, Rev. EDWARD B. TURNER, Pastor of said church, to Miss SARAH C. ROBINS, daughter of Rev. Gordon Robins, all of this city.

In this city, 2d inst., in the First Baptist church, by Rev. J. S. Eaton, Mr. George Saxton, merchant, to Miss Eliza Jane, eldest daughter of Edward Bolles, Esq.

At Southwick, Mass., 18th ult., by Rev. C. Willet, Mr. Mark Brunson, of Westfield, to Miss Mary Fowler, of Southwick. Also by the same, 2d inst., Mr. Sexton Granger, of Hartford, to Miss Harriet Hyde, of Southwick; 5th inst., Mr. Selah Kent, of Southwick, to Miss Betsey Church, of Granby; 9th inst., Mr. Norman A. Holcomb, to Miss Lucinda Kent, both of Southwick.

### DIED.

At Danbury, on Friday morning last, Mr. Ralph Rider. Mr. R. was at work on an old building on Thursday forenoon, from which he fell, and was discovered a few moments after in a state of insensibility. He lingered a few hours, and his spirit departed.

On Saturday morning, Mr. Nathaniel Ferguson. Just one week before, Mr. F. took by mistake, a quantity of corrosive sublimate, which, baffling all the efforts of medical skill, at length proved fatal.

On Sabbath evening, Mr. Ira Stevens, one of the elders of the Sandemano church in D. He was seized with a paralysis on the Sabbath previous, during the service, at the above named church, and a few short hours closed his eyes in death. On Monday, Miss Rachel Peck.



## Poetry.

## A Psalm of Life.

BY HENRY WADSWORTH LONGFELLOW.  
[What the heart of the Young Man said to the Psalmist.]  
Tell me not in mournful numbers,  
Life is but an empty dream,  
For the soul is dead that slumbers,  
And things are not what they seem.  
Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.  
Not enjoyment and not sorrow,  
Is our destined end or way;  
But to act, that each to-morrow,  
Find us further than to-day.  
Art is long, and time is fleeting,  
And our hearts, tho' stout and brave,  
Still like muffled drums are beating  
Funeral marches to the grave.  
In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle,  
Be a hero in the strife.  
Trust no Future, how'er pleasant,  
Let the dead past bury its dead;  
Act, act in the living Present,  
Heart within, and God overhead!  
Lives of great men all remind us,  
We can make our lives sublime;  
And departing, leave behind us,  
Footsteps on the sands of time:  
Footsteps, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.  
Let us then be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor, and to wait.

## Miscellaneous.

## Universalist Inscriptions.

Some years ago we were passing by a Universalist church, and were struck with the inscription on a marble slab over the door: "It is written, my house shall be called the house of prayer." A friend was disposed to finish the verse by adding, "but ye have made it a den of thieves." This, however, was out of taste, and we condemned the remark as coarse and uncharitable. In similar circumstances, we read last week, over the door of a Universalist meeting-house, these words: "We trust in the living God, who is the Saviour of all men." It was impossible not to be reminded at once of the remainder of the verse, "SPECIALLY of those that believe," and to inquire why this clause so essential to the Apostle's meaning was omitted. If God will save all men from hell, as the Universalist pretends, then the last clause is superfluous, and they who put this motto over the church door, made a sound criticism when they struck out half of the truth, for the sake of the rhetoric. But if God is in one sense the Saviour of all men, and in a "special" sense the Saviour "of those that believe," then the Universalists' creed is false; and had they put the whole verse over the church door, every one entering would have read a passage of scripture giving the lie to the whole system of doctrine, for the defence of which the church was built. This would have been a most unfortunate result, and to prevent so lamentable an exposure of the fact that the Bible condemns Universalism, in the midst of its broadest offers of salvation, these cautious critics cut the verse in twain, and graven in the solid marble the half that by itself appeared to favor their scheme, and wisely suppressed the remainder.

Now we do not pretend that the word "Saviour" in this passage is the same as "redeemer," and if the Universalist could cast the latter clause out of the Bible, we could still disbelieve his doctrine notwithstanding this inscription. But admitting, for the sake of illustration, that the word "Saviour" here means just what these candid architectural critics wish it to mean, it must then be obvious that the verse is one of the most beautiful texts in the whole word of God to show the truth in reference to the glorious provisions made for man's salvation. He who said, "I and my Father are one," is "the Saviour of all men." Let the world hear it, and be glad. He has made an atonement sufficient for all the sins of all the sinners that ever groined under the curse of a violated law. He has offered that atonement to the world, without money or price. And after such provision and such offers, made at infinite cost and prompted by infinite love, well may He be called the Saviour of all men. Why, then, is it added that he is the Saviour SPECIALLY of those that believe? The answer is obvious, and none knew the answer better than they who cut it off from their motto, lest it should be said of them by the passing traveller, "out of thine own mouth will I condemn thee." When our Saviour once said, "He that believeth and is baptized, shall be saved," he added with terrible distinctness, "He that believeth not shall be damned." And when the writer of the words above quoted had declared God to be the Saviour of all men, he adds with equal distinctness an expression which shows us that while we rejoice in the sweet assurance that God has made abundant provision for all men, there is another and higher—there is *specially* a sense in which he is the Saviour of the believer.

If this is not too plain to need an illustration, we beg to offer one. It is common to speak of Washington as the "Saviour of his Country." By his wisdom in council and valor in arms, he saved "all" this people from thralldom to a foreign power. After this salvation was effected, some were so lost to their true interests, so blinded by love of royalty, so firmly bound by early prejudices, that they refused to become "free-men." They sought protection under British rule, or in secret cherished their hatred of the hand that had provided for them liberty with all its blessings. But Washington was no less their deliverer than of those who gratefully accepted the boon of freedom. Their folly did not take from his glory. And when on an infinitely more extended scale, the Son of Man provides salvation for the world, and some are so lost to their true interests, so blinded and bound by love of sin, that they openly refuse to have the Saviour reign over them, or in secret cherish their hatred of Him

who has made their salvation possible, is their folly and blindness and wickedness to stain His glory, or to make Him less the Saviour of the world? We are aware that we have spent more words on this simple truth than were necessary; but we could not resist the inclination to write the paragraph when we read this mutilated passage of scripture on the new Universalist meeting-house, in the beautiful village of Norwich, Connecticut.—N. Y. Observer.

## Papal Supremacy.

The Catholic Bishop of Philadelphia, the Rev. Patrick Kenrick, whether in a spirit of retaliation, or in a more apostolic spirit, we will not venture to say, has recently done what we think a very foolish thing. He has addressed a printed letter to the Bishops of the Protestant Episcopal church in the United States, calling upon them to turn right about and implore pardon from the Pope of Rome, and solicit his favor and protection hereafter; claiming that "Papal supremacy is the rock on which the whole edifice of Christianity rests!" and the worthy Bishop backs his suggestion with a threat, that any independence assumed in violation of the divine constitution of the Popish church, should be punished by a forfeiture of all that is valuable in government!!!

A very grave alternative, and calculated, if this strange doctrine is seriously put forth, to unite all religious denominations in the country against the Papists. Priests, it seems, will not learn lessons of wisdom from history and experience. Of all people on earth, the Romanists should desire to conceal the horrid abuses practiced for centuries under the name of their church, and instead of attempting to revive them in these enlightened times, and arrogantly asking other religions to surrender their faith, they should endeavor to throw a veil over the past, and implore their Christian brethren in the words of Bishop Chase, "instead of looking up to the chair of the Pope, to look up to the throne of the true God, and through Jesus Christ implore heavenly grace, and grace to resist temptation to sin."

That Bishop Kenrick should have seriously invited the Protestants to submit to the hierarchy of the church of Rome and its pontiff, will create surprise and astonishment through the world, unless it is done in derision, or in a spirit of a retaliation for attempts to revive prejudices against the Roman Catholics.

If it is the result of confidence in the increasing strength of Catholicism in the United States, and a determination to control all other denominations of Christians, it is a bold movement, and will lead to a decided and open opposition—by a union of all other sects against this new attempt to establish the supremacy of the Pope in this country. We are not much in love with monarchy in any shape in this republic; and the good old man who wears the tiara at present, and keeps the keys of St. Peter, will fare but indifferently if forced upon the people as their ghostly father and apostolic head. We are too radical even for our own laws; how should we be with such a Vicegerent over us as the Pope?—N. York Times & Star.

From the Christian Mirror.

## My Minister does not visit me.

What then? I do not wait for those I long to see, but I go and see them. And I am sure he owes me no visit. I think, however, that I have a good excuse for this seeming neglect, and I ought perhaps to believe that he has as good an one. But he has been several times to visit brother A and B, and if he can find time to visit them, he might find time to come and see me. And is this a just cause for provocation? Am I afraid that he has more affection and regard for them than for me? If I had truly Christian and gracious affection should I not rather rejoice that they are benefited and honored by his visits, or would they be beneficial to him? Are not such feelings calculated to destroy all good feeling in the church? And are such feelings produced by that charity which thinketh no evil? But if I really want to see him so much, why do I not manifest such a desire by going to see him? But perhaps he will not want to see me, and he is not very sociable sometimes. But brother S. says he never stops to think whether he wants to see him or not; but always improves every good opportunity. For he has a string of inquiries to make, and always finds it more difficult to get away, than to make him converse. I am afraid that the most profitable and important subjects were not always brought forward; and this is a good reason why he is not so free. And can he, judging from my conduct, believe that I want to see him, when I pass his door so frequently, and never call? I am afraid that I more desire that he should treat me with respect, than that he should be useful to others.—And if so, I am growing large in my own esteem, a sad feeling for a Christian. Would it not be as profitable for me to visit him in his family, and see how he carries out at home, those principles which he lays down in the pulpit. I am afraid the truth is, he is not paid in any degree according to agreement, and if so, he must, of course, stay at home more to take care of his own affairs, as it is not in his power to employ others. But unless I dismiss these reflections, I shall find that the cause of complaint is all on the other side, and get myself deeper and deeper in the mire. I am resolved therefore to go and see for myself.

A LAYMAN.

## The Prayer Meeting.

"No. I will not read that article. The prayer meeting! Give me a topic of interest and importance."

Sayest thou so, reader. If thou art a Christian, thou hast communion with Jesus. If thou hast communion with Jesus, thou lovest the prayer-meeting. Attend then.

It was in Jerusalem. Sacred city! my heart bounds at thy memory. Blessed thou hast been, accursed thou art, praise to Jehovah, glorious thou shalt be.

The shades of the third evening since the awful tragedy approach. Calvary is yet crimsoned with His blood, who came from heaven. He spake, to create a world. Highest of wonders—He died to redeem.

"Crucify him! Crucify him!" This was the infuriated cry, but its echoes have died away among the distant hills. The frenzy is over. Deep, and now fearful thoughts occupy that multitude. What meant those strange portents!

Those throes of nature? That mid-day gloom? That riven veil? And now, that mysterious, vacated sepulchre? The guards were all there; sixty Roman soldiers inured to watching. Swords were drawn, and lances poised. Each one of those sixty, if he slept, slept on penalty of death. Yet the great seal is broken. The massive rock is rolled. The body is gone. Where? How? "Ah! perhaps"—the people began to reason; but hush! the Rulers will hear it. Even the steel-hearted Pharisees have some misgivings.

In a retired street lives a disciple. No chronicler of earth transmits his name. Sufficient that it is known in heaven. Thither resort the desponding ten. Mary had indeed told them she had seen the Lord. But can they believe impossibilities? "Seen the Lord! And so have we seen him—pale, ghastly, a corpse. We have buried him." Yet a common we unites their hearts. They mingle their tears and bow down to pray. Oh, what a relief to pour out our griefs before God.

Methinks that tremulous voice is Peter's! It seems as one coming from a heart of grief. Or so subdued, and yet so earnest, is it, who reclined upon the sacred bosom, when Iscariot coldly asked, "Is it I?"

Remember, the church prayer meeting is no novelty. It is not beneath thy notice. It ought to have thy presence. Apostles gave it theirs.—Watchman of the Valley.

## "GOD HELPS THOSE WHO HELP THEMSELVES."

—So said Franklin, and so witnesses the experience of thousands. In nothing has this been more fully demonstrated, as it has often seemed to us, than in cases of young men, who, under unfavorable and discouraging circumstances, have devoted themselves to the acquirements of knowledge. The Creator has inspired the human mind with a natural and strong thirst for knowledge, not to tantalize but to bless in its gratification. He has spread out the great volume of nature, and invited man to the sweet and hopeful task of toiling for truth. It is nothing strange if he should open a way unexpected and unlooked for, to those who turn from the follies and fashionable recreations of the heedless and unambitious, to the more sacred and worthy employment of searching for wisdom and treasures of knowledge. Hence it is that thousands who have been ready to relinquish their studies at almost every step, in consequence of supposed insurmountable difficulties, have been led on by an invisible hand, to the attainment of the fond object of their hopes. No young man who feels moved to devote himself to a life of study, should despair, but push on to his purpose, bearing before him the motto heading this article, "God helps those who help themselves."—Morning Star.

## Children's Corner.

## The Tender Hearted Girl.

There is a girl in Ohio whose name is Ruhamah. She used to come to school to me. She was four or five years old. She was a very sober and thoughtful girl; sometimes she would sit an hour together without hardly moving, engaged in deep thought. She had a great mind for such a young girl. She was not dull and stupid, for when she was at play, she was as lively as the best of them. Almost every morning she would bring into the school-room a flower-pot full of the most beautiful flowers, the lily, the tulip, and the velvet rose, and set them on the desk. Sometimes their sweet fragrance would fill all the room, and make us all feel happy—that is what God made the flowers for.

She loved to get up early in the morning, and go into the garden, and work in the flower bed. Almost all the girls had flower beds, and used to see who would keep the cleanest from weeds, and have the finest flowers.

One morning, very early, Ruhamah came running up to me, almost out of breath, and said, "A naughty worm has been eating down one of my prettiest flowers, and oh, I am so sorry!" She had one tall handsome flower, that grew right in the middle of her bed, and had a full blossom right on the top of it, and this is the one the worm eat off.

"Well," said I, "didn't you kill it?" She looked at me a moment,—"No, sir," said she, and her eye sparkled with innocence—"no, I didn't kill it."

"What did you do with it?" "I put it on a piece of board, so it should not eat any more of my flowers."

"Well, wont the sun kill it, by and by, when it shines hot?" "No," said she, "I put some dirt on it, so the sun can't kill it."

And she skipped off to play, happy that she had done all things well.

Now children, if all the little girls and boys are as kind to every thing God has made, as Ruhamah was to this little worm, do you think they can kill each other when they get to be men and women? Do you think they will have to go to prison for doing each other wrong?

She knew that the same God who made her, made that little worm, and its creator was her Judge, and she would not hurt it and I have no doubt, that if she lives to be a woman, God will bless her, and she will bless the world, for if she will not hurt a little worm, she will not hurt any body who is worth a great deal more than a worm. She will be a "peace-maker," and then she will be one of the "children of God."

## NEW GOODS.

SWIFT & WILLIAMS, have returned from New York and are now opening a large and desirable assortment of New Goods, bought the past week for cash at great bargains, viz:

Rich Satin striped, figured and plain blue black, black and colored Silks; plain satin striped Challies, most beautiful patterns, selling fast; cheap Cravats and Scarfs; Cap Ribbons; do. Satin and Taffetes; plain, striped and plaid Cambrics and Muslins; striped Furniture Dimity; Bishop Lawns; Rook Muslins; Cambric Edgings and Insertings; do. Thread, a large assortment; Muslin Collars; Irish Linens; one piece 10-4 Linen Sheetings; Linen Cambric; do. Hdks.; Working Worsteds; French, English and American Prints, some new and desirable patterns; Broadcloths, Cassimeres, Satines; Russia Diapers; brown Toweling; red, yellow and white Flannels; a few pieces Bombazines, bought in the auction room, which can and will be sold at bargains.

Purchasers of Dry Goods will do well to call and examine our stock before buying, for we think (and are not alone in saying so) that we can sell at better bargains than any other store in this city.

The place is the New Store of SWIFT & WILLIAMS, Chittenden's Building, south store, No. 263 Main st.

## HARTFORD

## Fire Insurance Company.

Office north side of State House, Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	Job Allen,
S. H. Huntington,	Ezra White, Jr.
H. Huntington, Jr.	James Goodwin, Jr.
Albert Day,	John P. Brace,
George C. Collins Esqrs.	

ELIPHALET TERRY, Pres't

JAMES G. BOLLES, Sec'y.

## ETNA

## INSURANCE COMPANY.

Incorporated for the purpose of securing against loss and damage by Fire only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner—Suffer to take risks on terms as favorable as other offices. The business of the Company is principally confined to risks in the country, and therefore undisturbed that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,

Thomas K. Brace,	Stephen Spencer,
James Thomas,	Elisha Peck,
Samuel Tudman,	Daniel Burgess,
Griffin Steadman,	Ward Woodbridge,
Henry Kilbourn,	Joseph Church,
Joseph Morgan,	Horatio Alden,
Elisha Dodd,	Ebenezer Seeley,
Jesse Savage,	
Joseph Pratt,	

THOMAS K. BRACE, Pres't.

SIMON L. LOOMIS, Sec'y.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

## PROTECTION

## Insurance Company.

Office south side of State street, twenty rods east of the State House, Hartford.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE,

Wm. W. Ellsworth,	Asahel Saunders,
Henry Hudson,	Daniel W. Clark,
Charles H. Northam,	Willis Thrall,
William Kellogg,	Elbridge Cutler,
S. W. Goodridge,	Ellery Hill,
Hezekiah King,	John H. Preston,
S. B. Grant,	Edward Bolles,
Henry Waterman,	Channacey Barnard,
Eliphalet Averill,	Ebenezer Flower,
Lemuel Humphrey,	A. S. Porter,
Benjamin W. Greene,	Giles P. Grant,
George R. Bergh,	Adrian Jones,

ELIPHALET AVERILL, Pres't.

WILLIAM CORNER, Sec'y.

## Select Hymns.

A new and beautiful edition of the Baptist Select Hymns is now published and for sale by the Subscribers. In this edition, the index of Scriptures, and index of Subjects, which were inadvertently omitted in the former edition is inserted, and as the whole is new stereotyped, no discrepancy of the kind will hereafter be found in the work. The adaptation of this to Conference and Prayer meetings, Sabbath schools, Family worship, Tract meetings, &c. &c., gives the book a decided advantage over any work of the kind in use.

ROBINS & FOLGER.

June 25. 12w15

## Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By REV. WM. HAYES. Boston, published by Gould, Kendall and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket as an every day companion, and its sentiments will be found of incalculable advantage, if laid up in the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit.

Price 25 cents. For sale by ROBINS & FOLGER, and other Booksellers.

June 25.

## NEW BOOKS.

FOR SALE BY ROBINS & FOLGER.

THE NESTORIANS, or the LOST TEN TRIBES: containing evidence of their identity, an account of their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, and Mesopotamia, and illustrations of Scripture Prophecy. By A. Grant, M.D. A very interesting work for all, but especially for Christians.

The relation between the Holy Scriptures and some parts of Geology. By J. Smith, D.D. &c. Bush's Notes on Exodus. 2 vols. 12mo. Young's Chronicles of the Pilgrim Fathers of Plymouth Colony.

Stephen's Travels in Central America, Chiapas, and Yucatan. 2 vols. 8vo. Hartford, July 23, 1841. 19

## CANTON HIGH SCHOOL.

WE the subscribers, would thus inform the public that a private High School will be opened under the instruction of Mr. EDWIN ROBINSON, on Monday the 30th day of August. Mr. Robinson was educated at the Teacher's Seminary, Andover, Ms., and since has been engaged for several years in the business of instructing with uniform success. We feel no hesitation in recommending him as a first rate teacher.

Terms in the common English branches will be \$3.00 per quarter. All other studies in like proportion. Board can be obtained in good families on reasonable terms.

Reference may be had to Rev. Mr. Burr, Rev. Mr. Barton, William Cooley, Esq., Samuel Barber, Esq., Rev. Geo. B. Atwell, Dea. Edmund Case, Capt. Joseph Dailey.

Canton, Aug. 5, 1841.

## HARTFORD COMMERCIAL

## ACADEMY.

THIS School is designed particularly, although not exclusively, for Young Men who expect to make the Mercantile business a profession.

Instruction is given in the following studies, viz:—The Ancient and Modern Languages, Surveying, Commercial Arithmetic, Penmanship, and Book Keeping by double and single entry. The student in acquiring the science and practice of Book Keeping, ordinarily secures a correct style of Writing. Such a knowledge of Book Keeping, and business generally is here acquired as will enable a young man to discharge the duties of an accountant in any situation in the country.

As no classes are formed, a limited number of Young Gentlemen are, at any time admitted for a term of 11 weeks; and those unwilling to be confined to particular hours, can receive their lessons at hours to suit their own convenience, morning, afternoon and evening.

Aug. 6. 3c21

N. HARRIS.

## NOAH B. CLARK'S SEMINARY

## FOR YOUNG LADIES AND GENTLEMEN.

AT NO. 2 ANN ST. HARTFORD.

The next Term of this School will commence on Monday the 30th day of August.

The Female Department will continue under the particular direction of Mrs. Clark, who will be assisted by such other teachers as may be required. One half day each week is devoted in this Department to Needle Work, plain and ornamental.

A class will be formed at the commencement of the term for the qualification of such Young Gentlemen as may wish to teach in our Common Schools the coming winter, and good schools will be obtained for those who may be found competent.

The charge for Tuition will hereafter be only from \$3 to \$5 dollars a quarter in each Department; not that it is believed that it has heretofore been too high, but because the Proprietors are not disposed to be underbid by other schools in the city. Board may be had at from \$1.75 to \$2.50 a week. Application may be made until the commencement of the term at No. 15 Church st.

Aug. 6, 5w21

## BOOKS.

JUST received and for sale—Library of American Biography. Harpers' Edition.

Glimpses of the past, by Charlotte Elizabeth.

The Flower Faded, a memoir of Clementine, daughter of Baron Cuvier.

Helen Fleetwood, by Charlotte Elizabeth.

The Merchant's Daughter.

Imitation of Christ, by Thomas a Kempis.

Bush's Notes on Exodus.

Egypt, and Arabia Petrea.

Tales for the Young, or Lessons for the heart.

Kirk's Sermons, 3d edition.

Memoir of Father Matthew, with an account of the rise and progress of Temperance in Ireland.

Together with a new assortment of Sabbath school books.

ROBINS & FOLGER.

180 Main st.

June 25.

## CHARLES ROBINSON,

ATTORNEY AND COUNSELLOR AT LAW

SOLICITOR IN CHANCERY, NOTARY

PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND

MAINE.—ALSO AGENT FOR THE NORTH AMERICAN

AND HUDSON INSURANCE COMPANIES OF NEW

YORK.

Office, corner Chapel and State sts., New Haven.

At a Court of Probate, holden at Hartford, within and for the District of Hartford, on the 30th day of July, A. D. 1841.

Present, SETH TERRY, Esq., Judge.

On motion of Edwin Caswell, Executor of the last will of Mary Ann Caswell, late of Hartford, within said District deceased; This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to said Executor, and does that public notice be given of this order by advertising a newspaper published in Hartford, and by posting a copy thereof on the public sign post in said town, nearest to place where the deceased last dwelt.

Copy of Record.

NATHANIEL GOODWIN, Clerk.

June 16.

## American and Foreign Bible Society.

Mr. H. S. WASHBURN, Agent of the New England Sabbath School Union, 79 Cornhill, is authorized to receive moneys, in my behalf, intended for the American and Foreign Bible Society, from Massachusetts, Maine, New Hampshire, and the eastern part of Vermont.

H. SEAVER, Agt. Am. and For. Bible Socy.

Boston, June 2, 1841.

## Sabbath School Books.

The subscribers have just received the "Converted Soldier," or memoir of Josiah McWhinnie, prepared by the New England Sabbath School Union—a very interesting work.

"Hague's Guide to Scripture Conversation.